THE BIBLE AND CHRIST

THE GREAT LEADER OF HUMANITY IN ITS SEARCH FOR TRUTH.

The Bible Infused With the Longing for Life and Light, of Which He Became the Incarnation.

Brooklyn Eagle.

The Rev. Dr. Lyman Abbott delivered the last of his lectures in the supplementary series on the Bible at Plymouth Church on Sunday evening. His subject was "The Bible and Christ." Following is the text of the discourse in full: In these Sabbath evening sermons as we

have taken up the Bible and analyzed it we have seen that it is not so much a book institutions, wrought into their life, as well as into their literature. We have seen that It is a message respecting God and what the apostle calls the life that is life indeed, the life of God in humanity. This library of books is not merely bound together by a | and was scattered all over the face of to printer's thread, it is not merely for mechanical convenience put between binder's boards, there is in it a unity of thought and a unity of life, and especially (and of that I wish to speak to-night) a unity of of any further Messiah.

any exceptions, has been to keep men where ward toward the past, and the reason of object of the pagan religion has been not to prepare men to live a better life in the future, but to relieve them from penalty which they had incurred by their past acwrath of an angry God, because men have aroused his wrath, or to satisfy the justice of a just god, because men have sinned against him. Thus, the whole effect of the priesthood, the temple and the church has en to aurn men's faces toward the past. That effect has been so strong, it is so wrought into human nature, that it has come that which is really essential, vivify-

Even redemption itself has been dis torted, misrepresented, dwarfed and deadened by this heresy. Men's attention has been turned toward the garden of Eden, not toward the garden in the Book of Revelation, toward the river that flowed through the garden in Genesis, not to the river of water of life. It has been turned toward the fall, and men have been taught that there was no grace, or power, or redeeming love in Christ unless there was a past fall which

it must redeem and a past virtue to which | it would restore men. LOOKING FORWARD. It was characteristic of the Jewish religion throughout that it turned men's faces toward the future; always some one marched at the head of this nation, beckoning them on to something higher, larger, better. The prophetic element in the Bible does not consist of a series of specific foretellings of specific events. It consists in this progressive element wrought into the very structure of the Bible itself, because wrought into the very life of the nation. For the purpose of tracing this element very briefly I need not take up the Bible in its chronological order, because, though the books were not written in the order in which we find them, the national life was to a very considerable extent developed along the lines indicated in that order. The Book of Genesis was written after the Book of Exodus-at least after the Book of the the further faith that this servant of God Covenant in Exodus-but it contains the is incarnated in one servant and this messtories, the traditions, the legends, the folk | sage of Israel is told by one prophet. lore of a much earlier period. Turning, then. to this olden time, while as yet the nation was not born, we find the faces of the peo-

ple turned toward the future. In the legend of the fall the promise is that the serpent shall sting the heel of humanity, poisoning it, but that the seed of humanity shall grind the serpent's head to powder, shall destroy it. The very story which tells of the introduction of sin into the world gives promise of its utter overthrow and entire of a divine judgment, a deluge which overwhelms Palestine and its people, which overwhelms the world, as men then knew the rainbow spans the heavens and gives mise of a mercy that shall be continu ous and never pass from the world; even in the very hour in which Neah comes out of the ark his face is turned from the past toward the future. Abraham is taken out of the land of paganism by a voice that he may find a land of promise which God will give to him and his seed after him, making him the blessed of the earth and herdsman, watching his flock at the burning bush, is told to go to Egypt to gather the children of Israel together and lead them out of the land of their bondage and through the wilderness into a land that flows with milk and honey, into a great and glorious future; in the wilderness he is assured that a prophet shall come after him to take his place; when Baalam, the half heathen prophet, arises he foretells a glory for this nation in the future; when Moses is about to depart he is assured that the Lord will give another leader to take his place. When Joshua takes the duty that is with drawn sword stands at his side, promising him victory and achievement. David comes to the throne; the message is repeated to him; not he only, but his seed after him shall occupy the throne. David dies and Solomon succeeds him. Solomon dies and the kingdom is divided, but prophet after prophet arises in the period of division to foretell a future glory for this kingdom. These people are finally carried off into captivity, but in captivity still a prophet arises to give them cheer and ach to them hope. All the way from the earliest traditions and legends down to the latest prophets in captivity, and after capthe face of this people is turned by God toward the future, and a great and glorious kingdom yet to come is set before

PROMISES OF MANY KINDS.

veiled and indistinct, and one can hardly angelic form of fog. Sometimes the establish a great kingdom that shall extend from the rivers to the end of the earth; and sometimes it is the hope of one man in his very despair, like the cry of Job a wonderful, a counselor, a mighty God, a prince of peace; and sometimes it is a prom-Redeemer is represented as Israel itself. not only to redeem this nation, but to redeem all the nations of the earth; and sometimes the Redeemer is represented as a remnant of this nation, and sometimes he is represented as an individual man gathering to himself and representing and embodying all the promises of the past and ill the expectations of the future. Someimes the promises are far in the future: te fulfillment and is evidently misaken as to the time of fulfillment; sometimes the hope seems clusive, not. Nor is it necessary for us to inquire to-night scrupulously and carefully as to I called my son." Did he really refer to the

ass." Did he really foresee Palm Sunday? is not necessary for us to ask, or at east not to answer, these questions, Really they are immaterial. For if, on the one did foresee Palm Sunday, and Hosea did see the flight into Egypt and the return therefrom, this would not give us reasoner hand, if we were to expunge these specific and detailed prophecies every one from the Bible, still the great current of forelooking would be there, still the veiled figare would stand in advance of Israel, still the beckoning would come from the future, still the song would be sung, now in the night like the nightingale, and now from the heavens like the lark, still the expectation of Israel would be upon its face, and still it would march toward the future, not with averted face toward the past, The real question we have to ask is this: Is this dox, heterodox and more and more, the expectation that runs all through the Bible. that binds it all together, that makes these thirty-nine books of the Old Testament one book, that makes this literature more than a library, that gives it unity of messageis this hope, is this expectation, is this promise fulfilled?

FOUR OPINIONS. There are four opinion which we may entertain on this subject. First, we may beas a library of books; that it is more than | lieve that there is no such millennial time a library of books; it is the literature of a coming. We may believe that the kingdom great people; that it took from a thousand of God is an elusive dream. We may think man of war and the man of peace; the man to twelve hundred years for this literature | that humanity travels a circle and comes to be gathered together; that it includes a | back to its starting point. We may think great variety of types of literary form and | that all progress is pseudo progress, that expression-legend, tradition, law, folklore, really there is none. In other words, we formal and official history, historical fic- may adopt the pessimism of Schopenhauer tion, epic poetry, lyric poetry, dramatic of Germany, or the pessimism of Brahman- calls Him "Banner of our contests," declarpoetry, proverbial philosophy, preaching ism of India, which just now some philosoand public address-though the preaching | phers from India and some half Indian phiand public address, which is chiefly ex- losophers in America are trying to induce pressed in the books of the prophets, we us to accept in place of Christianity; a have not entered upon thus far. But we | philosophy which declares that there is no have also seen that this literature of a hope in life, that life is one long wail, one unique people contains a message, that long note of despair, that God is blessed there is a unity in it, that it contains the | only because He Himself is scarcely conmessage of this people, wrought into their | scious, and the only heaven is a Nirvana | This is the ideal. What is it to know huin which men lose the wretchedness of life because they lose life itself. Or, in the second place, we may believe that these promises are to come to their fulfillment through a leader yet to arise. We may believe that eighteen centuries have passed since Israel went into exi-

globe, and that God still waits to send His

Messiah. We may believe, in other words,

in the rapidly fading hope of Judaism, for

to-day only a proportion certainly, and, I

suppose, a diminishing proportion, of the

Jewish people, are looking for the coming In the third place, we may believe what The religions of the world generally have | the reformed Jews and some rationalistic been what men miscall conservative, but scholars ask us to believe, that the Redeemwhat they should call stationary. The ten- nation of Israel, whose literature and whose life we have been studying, is itself the bringer of the millennial epoch, Perhaps, before a different audience, under different they are, or even to turn their face back- circumstances, it might be necessary to argue this proposition. I do not suppose this is not far to seek. For pagan religions day and at this place. I suppose that, whatthat it is necessary in this audience, on this have had to do with the past. The general ever else we think, we shall hardly believe that there is no other hope for the world than the hope of adhering to and following the Jewish people in their present condition, And yet there is a truth in this conception, In a sense the Jewish people is the world's redeemer. To the Jewish people we owe more than to any people of the past. Our political liberty has borrowed its seeds from the seeds planted in the Old Testament law. Our social and industrial civilization has borrowed more of its quality from Hebraism than from any other quarter. Our profound religious convictions in the unity of God and the righteousness of God have been derived from this people more than even entered the Christian church and over- from any others. We have learned more of art from Greece, more of human organizaion from Rome, more of civilization from

Egypt, but we have learned more of God,

of duty and of liberty-those three great

words-from the Hebrew people than from

any other. Let us not be unwilling to ac-

knowledge our indebtedness. But it is God's way in the world to concentrate messages, Great movements are embodied in great leaders. Not only that: the great movements of life have not only centered in great men, but they have received their spur and inspiration from great leaders. There would have been, humanely speaking, no reformation in Europe if there had been no Luther. Either a Luther or some other Luther like Luther was indispensable to the reformation. There would have been no victory for civil liberty in England if there had been no Cromwell. Either Cromwell or some other Cromwell not named Cromwell was indispensable to the victory of Puritanism and civil liberty in England. There would have been no revivals sweeping through England and awaking the established church as well as the great outlying populations if there had not been a John Wesley, or a man inspired with a spirit like John Wesley. If in our own time Henry Ward Beecher had not preached the love of God the world would not have learned what it has learned of the love of God, unless some other Beecher in some other pulpit, inspired by the like faith and with the like eloquence had proclaimed the same truth. So if we do believe—as I do-that sometimes the Old Testament prophets spoke of Israel as the servant of God, and sometimes of the remnant of the sons of Israel as the servant of God, all this is quite consistent not only, but opens to

THE COMING OF CHRIST. A thousand or twelve hundred years after Moses, after the division of the kingdom, after years of exile, poverty, distress, bondage, there came into the province of Palestine, unknown, unrecognized by his own people, coming they knew not whence or how, a man. He began his life at thirty molition. We come to a tragic portrayal | years of age. Of all the life that went before we know almost nothing; of all the life that followed we know from His own the world; but as the storm passes away | intimate companions. He began His life by pondering the problem which He had set Himself to solve, the work which He had come to accomplish. He determined on His course. We judge of His determination | you will of atonement, in the parable of the from the course He took. He threw down calls him to go he knows not where, that | the challenge to the priesthood who possessed it by driving out the corrupt ring from the temple courts. He went into the synagogue at Nazareth and confronted popthe blessing giver to the earth. Moses, the ular prejudice by declaring to the congregation that God was the God of the Gentiles as well as of the Jews. He challenged, on the one hand, the head of the hierarchy and on the other the animosity of the race. So He began His life. So beginning. He went everywhere teaching and His lesson was the same lesson as that of the prophets of olden time-that God is our Father, that we are brethren, that justice and righteousness and mercy and truth are the ways by which we please Him, that He forgives us when we do wrong and helps us back again to righteousness if we will accept His help; that there is a kingdom intrusted to him the messenger of the Lord | of God coming, a time when men will recognize that all authority is in God and all law is summed up in love and that He Himself had come to inaugurate this kingdom upon the earth. These were the elements of His | that is based on this, that God Himself in teaching. He did not merely teach, He lived. He never failed to render a service where a service could be rendered; He comforted the sorrowing; He fed the hungry; He lived with the poor; He forgave the sinful; He sympathized with the afflicted and the outcast; He never sought anything for Himself; He cared not for the limitations which were put upon Him; He seemed almost indifferent to the loneliness in which He walked: He was not understood by His best friends; He was hated and despised with increasing hate by an increasing body of enemies. Three short | so to open the Bible to you that you would years were all the world would suffer Him to live. Then He was arrested, betrayed. crucified. In that Passion week which we Sometimes this figure is luminous, briltre now about to celebrate, in that Passion hour which, next Friday, some of us will, with devout reverence remember. He showed forth the reality and the glory of religion-faith, hope, love. Love in the sympathy for the women who followed Him of Christ, Let it not be written against you weeping; love in the prayer of forgiveness for the men who sent Him to the cross: love in commending the beloved disciple to the mother and the mother to the beloved disciple, in the hour when we should have said He needed to receive sympathy rather than to give it. Hope in the message to out of his darkness. Sometimes it is a prom- | the dying brigand at His side; hope in the ise that is to be fulfilled by a strong soul, | triumphant cry at the last. "Father, into thy hands I commit my spirit." And faith, even in the hour when darkness seemed to veil the Father from Him, in the cry, "My ise to be fulfilled by a sorrowful soul-a man God, my God, why hast thou forsaken Then "Ha! ha! ha!" a chorus came me?" Does this life, this teaching, this

people as represented in the Hebrew litera-MESSAGE OF THE BOOKS. When we turn to this Hebrew literature and ask what is the message of the various books. I think we shall find that message summed up in four elements. First-Who is man? Answer-God made man in His metimes the prophet expects an immedi- own image. Second-Who is God? Answer-God is a God of righteousness. Third-What is the relation between God and Oh, the pretty, brave things! through the the hour passes away when the man? Answer-A covenant relation bepeople expect redemption and it comes tween a God and a man who are able to live together in covenant. And fourththe details of this prophecy; we may enter- How can this ideal relationship between tain what opinion we will respecting the God and man be established? Answerdetails. Hosea has said, "Out of Egypt have Without any intermediary, or priest, or coming of Jesus out of Egypt into Naza- sacrifice, or temple, or any such reth? Zachariah has said. The King shall thing, because God comes down to the millions of flowers hid under the ground-

come riding on an ass and the foal of an humanity to fill its heart and lift

humanity up to Himself. And the promise of Israel was the promise of a time when God and man should so come together that the kingdom of God should hand, we were to believe that Zachariah | come on the earth and the will of God should be done on earth as in heaven. And in the reply to these four questions is an swered what, perhaps, you might think a able faith in the Messiah; and, on the oth- fifth one. What is the relation of these men to one another? When you have found the relation of all humanity to God you have learned their relations to one another, as when you understand what are the relations of all the planets to the sun you know what are their relations to one an-

In the first place, then, Christ fulfills the anticipation of Israel and answers the question of humanity: What is man? He is the ideal for all humanity; men of all religions-Roman Catholic, Protestant, ortho-Jews. He is the ideal of all races-Anglo-Saxon, French, Latin, Greek and now the Orient-for it is from the Orient we have the "The Oriental Christ," written by Mozoomdar. Men of all avocations-the soldier on the battlefield, the merchant in his counting room, the statesman in his closet, the woman rocking her babe, the nurse tending the sick, the prophet preaching in the pulpit. Other men have been ideal merchants, other men have been ideal lawyers, other men have been ideal statesmen, other men have been ideal preachers; but this man is the ideal for all ages-the of industry and the man of speech, the man that wields the sword and the man that wields the pen; of woman as well as man; of mother, and wife, and sister, and lover, and friend. He is the ideal who men seek to copy after, in sorrow, in temptation, in struggle and in victory. Renan ing, "between thee and God there will no longer be any distinction," and John Stuart Mill, after he has finished the essay in which he comes to the conclusion, after a careful study of natural religion, that we do not know whether there is a good, wise, all powerful God or not, closes all by saying it would be difficult for an unbeliever that this man would approve his living. What is humanity? Jesus of Nazareth. man nature? To know Jesus of Nazareth. That is the conception. Not where vice corrupts, and pleasure deteriorates, and ambition fires, and pride hardens look for men, If you are to know what the apple seed is book at the fruitful tree. If you are to know what the babe is look at the grown man. If you are to know what humanity ideal of all humanity. I do not say whether He ought or not. I say He does; and that is more than to say He ought.

As he answers this question. Who is man? so he answers that other question. Who is God? God is righteousness. Ah, yes, prophet of the olden time, lawgiver and psalmist and prophet, ah, yes, But what is righteousness I need to know. To massacre that righteousness? To desire to see the litstone-is that righteousness? is righteousness. righteousness?

turn to this life in which the prophecy of the past, all expectation and anticipation comes, as think, to its consummation, and there I find this: God is love, and love means Christ. Before that simple fact all disputes and discussions respecting divinity and duty flee away. One man says Christ was God and man mysteriously joined together, and another. He was the divine spirit in a human body, and another He was a man so filled with the spirit of God that all He did reflected the spirit of God, and another, frankly, I do not know. I do not care myself which one of these definitions one takes, though one suits my intellectual demand better than another, the one transcendent fact, the one glowing and glorious fact is this: Our conception of God is the Christ conception to-day.

A WIDER VIEW. We no longer bow with the Phoenician before the remorseless and undeviating force; we no longer offer our sacrifices with the Greek to the lying and cruel deities that only devour humanity; we no longer worship with the Mohammedan and the ancient Jew God incarnate in a hard and terrible law. God is love, and love means Christ. For eighteen centuries, like a mother. Christ has been saying to the family gathered in greater and greater numbers ! say 'Our Father,' " and little by little we are learning with broken accents to lisp this after Him. To believe that as Christ has stood weeping at the grave of Lazarus, the Eternal Father comes with His sympathy to our sorrowing hearts. As He thundered with indignation against Pharisees who devour widows' houses and for a pretence made long prayers, so God huris His thunderbolt against the hypocrite and false pretender as He turned to the woman who bathed his feet with her penitential tears, saying: "Go in peace, thy faith hath saved thee," so there is no sin so deep, nor wretchedness so vile that if it weeps before the God, shown in Christ, God does not forgive, ransom, save. And in the third place He is answering

the question, What are the relations between God and man? They are such as were between Christ and God. Covenantwhat does that mean? I try in vain to express this relationship between the Eternal Father and His children in language of philosophy or of poetry. God indwelling -but that is a figure. How can God dwell in nature? God my food-I feed on Him. low can one feed on another? But when I ask what is my relation to the Everlasting Father, the Christ answers, What the Father was to Him the Father will be to you and to me. For Christ is the door through whom humanity enters into God and through whom God enters into humanity and He Himself in His last prayer | and, execept in wash gowns, and sometimes has asked that we may be one as He is one with the Father.

And, finally, how shall this relationship be established, how shall I be made one with God? Ah, there is no way by which I can climb up to the Eternal. I am not large enough for that. But He is large enough to stoop down and lift me up to Himself, Take what view you will of incarnation, take what theological definition prodigal son, in the parable of the good | must have. shepherd, in the very story of the coming of Christ Himself, this lies wrought at the heart of it, that God comes to earth for His children. This is what the Old Testament looked forward to-a kingdom of God. That is, a kingdom in which God should come to the earth, God should dwell in the heart. God should reveal himself in human experience, and God should make men like Himself. Now do you see why I do not believe in any further revelation? I do not see any room for it-do you? Other men may come to elaborate, other men may come to interpret, other men may come to teach, but can you conceive of anything higher to be said than this, that you and I can come to such a man as Christ was? Is there anything that can be said higher than this, that God is love, and love is sacrifice? Is there anything higher than this, that my relationship with God may be like the fellowship of Christ with the Eternal. Father, I one with Him and He one with me? Is there anything higher than the hope the person of His Son imaged, reflected, shown forth (explain it as you will) has come into life and put His own strong healing hand upon me and said, "I will, be thou It was inevitable that these lectures

should have aroused some criticism. One cannot cleanse away that which has gathered on a great picture without creating foreboding in the minds of those who love the picture, and one needs be reverent and anxious lest one injure the lineaments that one wants to make clearer. I have wished see in it Christ, and in Christ the God whom I love, and whom I want all men to love, and I am glad to know from the witness that has come to me that my purpose has not been wholly in vain, and God has granted some grace to my ministry. Do you search the Scriptures, I wonder? If you do, remember that they are they which testify at the last day that ye would not come to Him that you might have life.

A Laughing Chorus. Oh, such a commotion under the ground When March called "Ho, there! ho! Such spreading of rootlets far and wide, Such whisperings to and fro; And "Are you ready?" the Snowdrop asked; Tis time to start, you know.' "Almost, my dear," the Scilla replied; "I'll follow as soon as you go. Of laughter soft and low, character fill to the full the promise, the From the millions of flowers under the ground-Yes-millions-beginning to grow. expectancy, the anticipation of the Hebrew

"I'll promise my blessoms," the Crocus said, "When I hear the bluebirds sing;" And straight thereafter Narcissus cried 'My silver and gold I'll bring.' 'And ere they are dulled," another spoke, "The Hyacinth bells shall ring." And the Violet only murmured. "I'm here," And sweet grew the air of spring. hen "Ha! ha! ha!" a chorus came Of laughter soft and low, From the millions of flowers under the ground-Yes-millions-beginning to grow.

coldest day Imprisoned in walls of brown. They never lost heart though the blast shrieked And the sleet and the hall came down. Fut patiently each wrought her beautiful dress, Or fashioned her beautiful crown; And now they are coming to brighten the world, Still shadowed by Winter's frown; And well may they cheerity laugh "Ha! ha!" In a chorus soft and low.

Yes-millions-beginning to grow.

THE EASTER GOWN A LEADING SUB- gree. No one could accuse her of being a JECT OF THOUGHT AND DISCUSSION.

The Self-Supporting Woman Must Give Up Thought of "Society"-Children Show Their Home Training.

As the final days of the Lenten season come around, says the New York Sun, the absorbing question in the fashionable world is the Easter gown with the many other necessities of dress for the coming pursuit after something to wear is in full swing once more. It is evident, too, that by the time this ordeal is over the one thing essential to the su cess of the spring outfit will be an expres on to harmonize levely gift, then a household which conwith the gowns, for the Licycle face is a | tains a restful woman cannot help but rise mere trifle compared with the look of fixed up to call that woman blessed. determination which distinguishes the avcrage shopper. The tariff question or the Philadelphia Times. trouble in Crete has no weight beside the problem in dress, which is an eternal as the hills, and never fails to boo up with new | self-supporting. She may ask it frankly of force at this season.

new and prettier things are constantly ask it of herself in secret in a wondering, coming into view, but that fact only seems | pathetic way. to complicate matters and postpone the allless helpless in this search after clothes, to find a better standard than to live so for they must follow the general plan of portance, and who has regulated her life modes or be quite out of the fashion. But | by its inexorable laws. they have everything in their favor this year, for modified fashions are the rule and exaggerations the exception independence, but women who have food there are flounces in various widths and not near and having other claims upon abundance, and all sorts and conditions at their incomes long to be self-supporting. skirt trimmings, but all are modified in the means look at the Christ. He answers the interest of becoming effect, and no one the direction of music, art or literature, style prevails. The newest designs are she must turn her thoughts of money-makseen chiefly at the dressmakers' and the ing toward some of the occupations more importers', but another week will bring them out in all the brilliant colors and va- | many instances, must adopt some humble ried conditions of newness in style and dec-

Draped skirts and long shoulder effects | tions and refinements, she must elevate this the Canaanites-women and children-is are features of the very latest gowns, but business to a higher standard of attractivetle ones of Babylon dashed against the as yet they are the grand exceptions, and it is to be hoped they may remain so. With the exception of red, neutral tints are favored in the material for the new gowns. but they are relieved from any somber ef- lodging houses, all conducted by gentlefects by the unique combinations of lace, colored silk, velvet, chiffon and black satin which are employed in their make-up. Checked silks are used with plain navy blue canvas for a portion of the bodice and accordion-platted panels set in the seams each side of the front breadth, and thin silks with Oriental patterns and colors are employed in the same way, the yellow and red effects being especially pretty with navy blue. Fawn color and pale green canvas are both very popular, but these soft colors are brightened by a bright cerise lining, and by the figured foulard with many colors in the pattern, which is often used in combination for the bodice, The latter is a new fancy this season. Dress material with a striped border is one of the novelties, and it figures very prettily in the draped skirts. One example in blue is striped with pale green and white and brightened on the bodice with three revers. one green, one white and the third of green and white striped silk. With green and white striped points in the collar and a narrow green suede belt, this is a very chic combination.

Draped and full bodices are almost un versal among the new gowns, but the full ness does not do away with the necessity of a perfect fit. If you would have a success the lining must be fitted quite as carefully as if the outside were to be perfectly dain. Dark blue canvas over shot blue and green taffeta forms one of the most serviceable colorings, and blue or black velvet is often used in the tinish with some plain green silk for a part of the bodice One very novel effect with navy blue canvas is a bodice and sleeves of cream lace net, striped crosswise with half-inch black velvet ribbon set in with spaces fully its own width apart. This is shirred a little on the blue silk lining of the sleeves and fulled into the belt of the waist, and over this is a bolero and quite deep epaulette sleeves of the blue canvas edged around with the velvet ribbon and a row of nar-

row cream guipure edging. The bodice, which fastens at one side of the front, is decidedly in the lead among the Parisian gowns, and almost any crossed-over effect is considered good style The unlined cotton and silk blouse walsts are made in this way, with groups of tucks running around or up and down. The frill which finishes the edge where the bodice plaited, and edged with narrow lace. This is a favorite model for foulard and muslin gowns, and rows of lace insertion are set n across the front and pointing up the middle of the back or around each armhole in a circle, ending at the armhole seams and forming a bolero effect. Three rows an inch wide are sufficient.

season is the handwork necessary to car- retaining. ry out the various' modes of trimming. Tucks are set into all sorts of materials there, the sewing is all done by hand, Pipings and milliner's folds, carefully blind stitched, trim skirts and waists, and tiny pipings of contrasting color are set in on the edges of horizontal tucks, bright red or green being used with a gray cashmere, and the bodice and sleeves both being tucked around. Even the collar bands on new gowns are tucked, and whether the material is silk, velvet or organdie has nothing to do with the case. Tucks we

A pretty style which is conspicuous among the new thin gowns is the guimpe waist, which furnishes another opportunity for tucks. In dainty sheer lawn, with a narrow lace insertion between the tucks. which, by the way, must run crosswise in the new guimpe, it is a desirable addition to an organdie or batiste cut out in pretty round or square shape at the neck. But these guimpes are to be worn with silk and crepe de chine bodices as well, and then they are made of white silk or mousseline de soie, and the neck of the bodice is finished round, with lace put on flat, A pretty material for the popular fancy waist, which still holds its own in fashion's fancy, is Liberty gauze, in Oriental colors and all-over, indescribable patterns. Narrow accordion platted frills of the same material, edged with lace, are the trimming, with sometimes a vest of fine cream net with rows of narrow edging gathered on crosswise. Chiffon matching some light color in the silk and trimmed across with rows of black lace insertion makes another pretty vest, with black edging on the silk frills which finish either edge of the opening. Watered silks in tiny checks of two colors are popular for the fancy waist. and one model in violet and white has a white mousseline de soie vest over mauve silk, with a jabot of cream lace down either side. Violet velvet in a deeper shade laid in fine tucks forms the belt and collar. Liberty silks and satins are in great demand for bodices as well as many other purposes of dress, and they are so soft and glossy and come in such beautiful colors | work are woefully lacking in a proper and at such reasonable prices that there is nothing left to be desired.

The Restful Woman.

Philadelphia Press. "She is such a restful woman," said young fellow yesterday in describing the head of a house in which he had just been

I wondered, as I heard him say it in his frank, boyish way, if any greater compliment had ever been paid to individual womankind.

To say that a woman is restful is to say that she is wise, educated, courageous, liberal and kind. It takes all of these to make that delightful combination of rest. There are not many women who soothe ence-who can be restful when the quality is most needed. There is no quality more sinned against than tact. It is the tact of many a woman which robs her completely of her lovely feminine attribute of rest. So imbued is she with that engrossing mania of tact that she is constantly upon the warpath to discover something upon which to exercise the faculty. Her tact is obtrusive, restless and challenging. It should never be seen-and it is never out of sight. There is a species of inward peace about the restful woman. This outward influ-

as a lamp set on the inside of a lattice glows through not necessarily quiet. You may see her shaking with laughter in a box at the comic opera. She will not be especially quiet-but the sense of comfort and rest nothing interests people nowadays but will be felt as at other times and in more serious moods. She is not necessarily a healthy woman. I could point out a cer- world said"-like the children's game of | But I gwine wid de crowd, tain little city apartment in which lives one "Consequences." of the most restful women that heaven ever Another rule for an interesting letter is to

ence is the inward rest radiating outwards

months upon her back and suffering.

a quiet woman." The workings of an important concern are in her hands, and she could not afford to be a retiring or nontalking woman. Yet she is restful. Her very presence produces a new state of things, a new train of ideas.

A woman may be as quiet, as unsusceptible to emotions as the pyramids of Egypt | epistolary correspondence which used to be without being in the least restful. On the other hand, the nervous species of quiet has an effect diametrically opposite to this wonderful quality. To say that one talks very little cannot make one necessarily a good listener. Just so the nervous, overwrought, strained quiet is in no way rest. The restful influence for others is impossible until a woman is thoroughly at rest for herself in a mental way. The charm of the quality, for ordinary mortals, lies in the fact that it is a habit season, so that the serious semi-annual acquired, and not one of the silver spoons of genius or talents to which few are born ind many forbidden. It is needed, this restful quality, for daily

life. If a thoughtless boy dropping in for a twenty-minute talk over his hostess's teacups can detect the presence in her of this

Work and Social Position.

"But what of my social position?" is the cry of the woman who is obliged to become some one who can furnish her a more or Fashions multiply very rapidly now, and less satisfactory answer, or she may only

Social position is dear to all, but especialimportant decisions. Worgen are more or by dear to the woman who was born into a high one, who has experienced its im-The fear of losing this position deters

many women from attempting pecuniary among well-dressed women. To be sure, and raiment supplied them from relatives | pale yellow sugar; in some shops not even Unless a woman has a marked talent in

commonly taken up by men, or else, as in business, such as is conducted by those whom she has been wont to consider her inferiors. By introducing various modifica-

possible to many, so the majority of us must look to humbler occupations when the necessity arises for earning money. Milliners' establishments, shops, and even women, have ceased to be an absolute nov-

It is not the point to dwell upon the large admiration these brave women must feel for the humbler citizens who conduct these same businesses without posing as heroines. Before any business venture is commenced or situation taken by the woman to whom social position has been of paramount importance there are so many inward reflections as to its possible sacrifice, and so much dread of such an event, that it may be the final decision is deferred through these very causes. But when conviction, ambition and courage have all prevailed, and the step is taken, she is prepared to lay down this, her cherished idol. Directly this condition is brought about he is in a better position to work, but the sacrifice is made evident by the self-consciousness of her new position. The idea of her work is foremost in her mind, and with unconscious egotism she fancies it is the same with her fellows. She ceases to take the initiative in social intercourse, and with extreme sensitiveness awaits slights. As a matter of fact, they rarely come, except as they are brought about by her oluntary severance from the merely frivlous women whom she may have known. Her world is now a different world from Her life is full of more vivid interest. Each hour has its serious considerations. She feels herself growing in character and experience, and therefore has less time and inclination toward the lighter pleasures which belong to the class of women whose lives are absorbed by the two considerations of home and society. The woman of employment thus grows away from the lighter woman, because of the self-consciousness of the worker and not because of the attitude of the prosper-

The woman who wishes to keep her social position in spite of her calling can do so provided her character is sufficiently strong to keep her from the errors prompted by sensitiveness, and provided that she will not allow her new duties to cause her to forget the mental attitude of those in the

social swim. She must keep in touch with the interests of those whose interests were once She must carry herself with such dignity as to compel recognition from all with whom she is thrown in contact. Forcefastens is of the same material, accordion | ity are admired independently of their worldly positions, and if there is any situation in life where refinement and character count for their full value it is the position which the self-supporting woman of former prosperity elects to fill. tains her interest in her former sphere, she

If she avoids self-consciousness, and reneed have no fear of being dropped by any One very noticeable feature of dress this one whose association she considers worth

A Test of Good Breeding. New York Ledger.

"I can always judge pretty accurately about the training of a child by the way in and arranges its books," remarked a teacher, whose long experience gave her opinion great weight. "Observe that boy who is against the matting, shambles against the desks and flings himself into his seat, banging his books and clattering his feet-not quite loud enough to receive a reprimand, although he knows he richly deserves it. That boy's home life is something to make the angels grieve. From his earliest years he has been kicked and banged about, literally that, blows and beatings, and more than once he has crept into a corner of the shed behind the house and wrapped himself in old blankets and carpets that he has concealed behind the wood pile and among difficult task, for he was evidently unable some old boxes for this purpose. He has become sullen, stupid and slouching, and has more than once threatened to run away. He will unquestionably end his days in crime or degradation, for every bright and manly idea and inspiration has been warped and crushed out of his nature. "What a contrast to this lad who is just entering. A fine. frank, noble little fellow. He has the marks of a good and happy home life about him, and has evidently been trained by a careful and judicious method. He comes in gently and at a moderate pace, makes no noise, sits quietly down and places his books on the desk

that he respects himself and his surround-No one can overestimate the importance of good home training, and the women of to-day who fail to comprehend and appreciate the object and scope of this great sense of the appropriate sphere and mission of womankind. To make a home and a good and beautiful one is unquestionably the highest ambition of every normal specimen of femininity in the whole human family. To have and preside over her own kingdom, to feel that she is the light and the life, the sun and the center of a realm that she can mold and manage as she will,

without noise. His face and manner com-

mand respect, and it is plainly to be seen

is something that appeals to all of the womanly instincts and ambitions, "And when, in addition to this, she gathers about her a little company of bright young faces, all her own to train and educate and mold into beautiful symmetrical and brilliant men and women, she has an added incentive and a grander aim. All learning, all wisdom, all achievement make her better able to train her family, more capable of ordering her home and more likely to do it judiciously than the woman who half knows a few things and dabbles n a few others in an amateurish and unthe nerves and senses by their mere pres- certain fashion. Knowledge gives the power to command and control, and happy s the woman who has wisdom and discretion and tact enough to acquire the solid information and the gift and grace to take on the ornamental and purely decorative and make it like the morning glory, the woodbine and the eglantine-fit material

wherewith to beautify a home." Letter Writing.

New York Tribune. To write an interesting modern letter it should be full of personal gossip. The days when written epistles were welcomed as a record of current events, or as descriptive A quiet woman? No, a restful woman is of strange countries or adventures of travel, have long since passed away. Books and newspapers now supply that need, and Oh, de river des a-risin' en a-climbin' up de "what he said, what she said, what the

FOR FEMININE READERS made. Yet this woman has been for two avoid asking questions, and while traveling to leave descriptions of places and scenery months upon her back and suffering. to the guidebooks. A well-known authoress I know a clever business woman who was complained of by her friends recently possesses the quality to a remarkable de- | for writing such uninteresting letters, while her sister, who aspired to no literary merit, sends the most charming and interesting

talk back to her people. "Bertha tells us everything we want to know, while Ella deals in generalities," said a member of the family.

Speaking of the difference, "note writing" has quite superseded the "elegant art of so esteemed in the stilted days of yore. To dash off a well-expressed, well-written note is an essential part of an ap-to-date young woman's education, but she has no time for letter writing-to sit down and indite an cld-fashioned epistic would be a task quite beyond her patience or capabilities. Very few of the young Amazons of to-day, however, can even write a creditable note. Teachers are apt to think that such knowledge comes to their pupils intuitively, as a application of the latter is seldom taught in the school curriculum, in consequence of which debutantes, as a rule, write badly expressed and often badly written notes.

Things That Cannot Be Had. New York Post.

There is danger that certain desirable articles among the raw articles of food will soon be unattainable. Some indeed have already become so. We hear the regret often expressed that the healthful properties of certain food products, as bread flour, for example, are refined away in the modern mill processes. Refinement is doing the same thing for corn meal. It is bringing us something much more delicate in appearance, but not the ingredient called for by those ancient recipes for Indian pudding and brown bread which have been handed down from some colonial ancestor from meal will not produce the same compound, no matter how carefully the formula may be followed. A number of these old recipes quiry for the "darkest brown sugar" at a grocer's will secure a moderately soft and brand can be had. In carrying out the directions of the recipe, a little molasses will rich brown ginger cake of to-day has to spices to get its color.

From Here and There.

Wormwood boiled in vinegar and applied as hot as can be borne on a sprain or fected member should afterwards be rolled of all time. in flannel to retain the heat.

Some of the new tailor costumes have bolero fronts and narrow postilion backs. The vest is a fitted blouse of fancy silk laid in soft folds cross the front or else tucked to form a, deep yoke. The "sunburst skirt" is likely to prove

a very popular style for light, delicate silk,

satin, wool or muslin toilet. The skirt is accordion plaited its entire length, without any extra fullness at the top, but gradually expanding as it nears the hem. Washing the hands in a little mustard water and then rinsing them well is excellent for cleansing them after handling substances with an unpleasant odor.

Knives and cooking vessels may also be readily freed from odor by being treated in like manner. Instead of the cotton bath rugs that are sold in the shops some housekeepers spread down every morning a large white Turkish towel in front of the bath tub. In no case is the bath mat intended for long service.

its washable quality meaning that it can be easily and frequently renewed. The manners of decorating the tops of the sleeves are past enumerating. They vary constantly, and each modiste tries her art at devising new effects from those she has studied. There are sleeves, as there are skirts and bodices, for every sort of fabric, for every age and size and for day

and evening wear. Most of us, says a New York paper, have partaken of those dainty little sandwiches consisting of a lettuce leaf or sprig of watercress or some other bit of green between the bread. But do most of us know the latest name for them? It is an altogether fit and taking title, and it has, besides, the flavor of scriptural association. It is "Nebuchadnezzar sandwiches." A marked feature of the modes this sea-

son is the abundance of decoration about the neck and shoulders; gauzy ruches, fraises and ruffs, accordion-plaited frills and bows of great size are worn in the most becoming fashion, and upon fascinating evening-dress models for the coming summer are Medici, Robespierre, Stuart, Victorian, Josephine, Queen Bess and numberiess other stately collars of historical

name and fame. The crossed or surpliced blouse will be highly favored this summer in making up toilets of rosebud organdies, Louis XVI. striped muslins, printed lawns, soft India mulls and similar diaphanous stuffs. On some models the folds end at the belt under a fancy belt with a very handsome buckle ful, intelligent women of courage and abil- or else a girdle made to match the dress trimmings. In either case the folds terminate in long scarf ends that are variously adjusted at the side, or often they are carried to the back and loosely tled like the

scarf ends of a Marie Antoinette fichu. It is said that in her day the Empress women to this day, and just now favored figure of the Empress, at once Greek and Creole, and it is still adopted where spegray cashmere is particularly becoming to clear-complexioned brunettes with color,

CHAIRLESS JAPAN.

just coming in. He drags his feet, kicks | An American Woman's Experience with Furniture Made to Order. New York Tribune.

"One of the funniest experiences I had in Japan," said a woman recently, who has been connected with missionary work in that country, "was with chairs. It had never entered my mind that what is with us such a common article of household furniture should be an unknown quantity to any of the subjects of the Mikado, and it was with dismay that I discovered the house I was to occupy was quite chairless. I immediately summoned a native carpenter and tried to explain to him what I wished him to make for me. It was an extremely to comprehend why any one should desire to sit otherwise than cross-legged upon the floor. Unfortunately my talent for drawing is strictly limited. I realized that fact, but until I had made several ineffectual attempts to portray a chair-about as easy a subject as I could have had-I had never really appreciated the extent of my incapacity. The drawings which the poor carpenter finally carried off with him as models were such that my heart mis- beings on the face of the earth. At Hargave me. That I had good reason for my fears was shown when the chairs were sent home. With the proverbial Oriental | similarity of dress. Most of the faces are faithfulness the man had made precise smooth, with now and then a budding muscopies of his patterns. Where the chairs of my sketches had weakly balanced backs, slanting seats and crooked legs, so their wooden counterparts exhibited the same beard, as well as every conceivable cut of peculiarities. They were more difficult to sit on than I should ever have imagined chairs could possibly be. Some of them needed the mural support of a friendly wall | all, allowing the sickly, curly beard full to enable them to make any sort of success of standing on their legs. "It was a little after this that I gave a

small reception to a few of the people whose acquaintance I had made. One of the first to arrive was a city official of high rank. Anxious, apparently, to do the correct thing in my eyes, he seated himself on one of the chairs, very gingerly, it must be confessed, for he confined himself to the extreme front edge, and looked as if he expected some accident to happen at any moment. When I handed him the tea and cake which comprised the refreshments, he took the cup in one hand and the plate in the other. Then he sat there, with his hands full, not knowing what to do in order to be free to eat, and looking thoroughly miserable. After a minute or two of this suspense, which I must say I was enjoying, he begged me in a most deprecating manner for permission to sit in the fashion of his country. Of course, I hastened to grant it, and I shall not soon forget the look of relief with which he slid gently and gracefully to the floor. There he disposed his cup on one side of him and his plate of cake on the other, and proceeded to eat and drink in comfort. The later callers took their cue from him and fought shy of the foreign innovations also. Considering how the chairs looked, I don't know that I can blame them, but I am afraid that they would have treated even the finest specimens of American workmanship with the

same distrust."

O, de flood des ragin' en de sun won't shine, En I got ter go ter glory by de new boat line; De sun behin' de cloue, But I gwine wid de crowd En I wants all de people fer ter jine!

En I got ter go ter glory by de new beat line; En de harricane is loud. En I wants all de people fer ter jine!

-Atlanta Constitution.

LATIN QUARTER FREAKS

"DEVILISH ORIGINALITY" IN DRESS OF 15,000 STIDENTS.

Garments Centuries Old and Hats That

Are Called "Noahs" Worn in Pref-

erence to Tailor Clothing.

Paris Letter in New York Press, If every kind of hat, as well as every kind of beast, was represented in the ark, what Noah did with his job lot of samples is no consequence of general culture. The actual | mystery. He sold them to the students of the Latin quarter. They have worn well, no doubt; but it seems to me that they are slightly out of state and not exactly beautiful. To the weavers this opinion is the wildest of hereales and the surest evidence of the lack of an artistic soul. They hold that the more out of date a hat is the more up to date it is. A Noah hat is the height of conventional propriety, and the homelier it is to the eyes of the world the more beautiful it is to the eyes of the Latin quarter,

The first test for the ncophyte is his opinion of a group of original Noahs sitting around a table at a cafe. If his eyes sparkle with pleasure he is set down as a superior being. If not, he is cast aside as rubbish by a shrugging of shoulders. As soon as a new student arrives his future generation to generation. The modern corn | colleagues set to work to make his hat as much like a Noah as possible by freely kicking it about the streets. He who does call, too, for brown sugar, something al- not wear the wreck thereafter not only has most impossible now to procure. An in- its successor ruined, but is kicked himself. Then he buys liniment and takes the hint.

For centuries a hat discussion has been that, but only the moist, pure white C | waged as to which was the hat that Noah himself were during his vacation trip to have to be added, and even then it will not | the mountains. No wonder. One Noah is be quite the right thing. Molasses, too, is quite as homely as another. Among hunnot to be had as dark as formerly, and the dreds there is no choice. I prefer to betake on an added and not desirable dose of lieve that Noah wore none of them exclusively. The devilish originality of shapes suggests that he made his sons work their passage by doing "chores" about ship, while he sat comfortably on deck fash onbruise is an invaluable remedy. The af- ing the most infernal variety of headgear

Once a man I knew had the temerity to greatly enhance the eccentricity of Latin quarter garb, and win for him a statue in front of the institute. He would have had all the students wear stylish coats, trousers and shoes, thus making a terrible contrast with the Noahs. For his pains a torrent of execration descended upon his head. Nothing was said about his having no art in his soul. It was not admitted, as a first premise, that such a creature could

As well put a yellow patch squarely in the back of an evening dress coat as to accept such a suggestion. Every outfit in the Latin quarter is an artistic composition. The art students-that tiny minority of the Latin quarter, which means the whole Latin quarter to the Anglo-Saxon world-wear a shade more outlandish clothes than any other class, and possess a majority of the

A VERITABLE IMPRESSIONIST. They are more worthy of them. They understand better than medical or law students how to dress the remainder of the body in consistency with the covering of the head so as to make a beautiful picture. Often you can tell the trend of a student's mind by a glance at his dress. A little crumpled-up hat, with a brim half an inch wide, hair worn long over the ears, a beard cropped close on the cheeks, and running to a sharp point a foot from the chin, a great flaming yellow tie, an indescribable collar-evidently leading a boycott against laundries-a green vest, a long blue coat, great checked trousers, white gaiters and yellow shoes, denote invariably an impressionist. He will tell you that he has spent hours before a mirror, with his eyes half closed, arranging this combination. If you cannot appreciate how beautiful he is, it is

because you have no eye for color. When I asked a tailor of the Latin quarter if he sold such awful coats and trousers, he threw up his hands and said; "Mon Dieu, no! Nobody knows where they get them. They go about the world hunting them in dark places, like other curio seek-But the tailor, like the hatter who said the same thing about the hats, was an ignorant man. As a matter of fact, Latin quarter clothes have been traced as far back as the thirteenth century, and there all is lost in mystery. But it is almost certain that their ambiguity is not so great as that of the Noah hats. At least they cannot be older without having been washed, and that would have taken away

all of their virtue. The hats are decidedly the thing, if we except the faces, and the hats and the faces together put everything else in the shade. They are all that one sees in the Josephine wished a new softly draping tex- Latin quarter. After one has been there tile, extremely fine in weave and with a for a week he ceases to notice whether silky luster. The manufacturers made a the passing crowd on the Boulevard St. study of her order, and the result was the | Michel is wearing any clothes or not. Even invention of cashmere, beloved by French | the impressionistic "spats" fall to attract his attention. His horizon is limited by by fashion everywhere. The material was the tie of each student. Though only of said to be eminently suited to the perfect | subsidiary interest compared with the hats and faces, after the hats and faces they lead everything else by a long way. The cial effects in drapery are desired. A soft | humblest of them, worn on Broadway. would make it necessary to call out the police. A youngster who dressed most properly in New York, a month after he reaches the Latin quarter has become such a freak that his own mother wouldn't recognize him. It is most fortunate that be may not wear his student's garb back to

America, else we should have several riots every week when the French steamer ar-This unwritten law, which prevents any Noah from being taken out of the Latin quarter, making them descend from generation to generation of students, seems also to apply to Latin quarter faces. The dare-devil student of law or medicine, after having completed his course, leaves his face as well as his hat behind him. Else there would be no doctors like M. Roux, or ministers of foreign affairs like M. Hanotaux, and the Chamber of Deputies would

be turned into a cafe and concert com-SEEK INDIVIDUALITY. If you wish to see the hats and the faces

in perfection-Latin quarter perfection-

you only need to sit outside one of the cafes on the Boulevard St. Michel in the evening. The artist has made a few of the hundreds that passed in half an hour. They are the most individual of any collection of human vard, Yale or Princeton there is a striking tache, rarely ever a beard. In the Latin quarter there is every conceivable cut of mustache and smooth face. Many youngsters of twenty years have never shaved at sway. Others snave their upper lips and leave the rest of the face to its own resources. And this in a military nation, Most of these young persons have either served their time or are about to serve it No one is excepted. The most promising son of a great and rich family will have to serve as a private when his country needs him. For a year at least-all that is required of collegiate students-he will have to wear red trousers and bunk between a budding cabman and a budding street sweeper, and he does it with that charming willingness and wealth of patriotic feeling peculiar to the French. Flippant young officers who ride in the Bois de

Possibly it is the prospect or the recollection of wearing a regulation uniform which makes him dress as differently as possible from others while he may. He is not so fresh colored as the American student. He gets his exercise in the cafe rather than on the football field. At sixteen he is as "advanced" in worldly matters as an American at twenty-five. It is this that makes him jaded, and often ends his life prematurely, Paris is scarcely as healthy a place, morally or physically, as Cambridge or Prince-

Bologne in the morning have sacrificed

him, along with the cabby and the street

sweeper, before this, through their incom-

petency, and are likely to do so again.

There are some fifteen thousand French students alone in the Latin quarter. Up and down, up and down the Boulevard St. Michel they saunter in the evening-young Gauls from every part of France-with the jaunty slouch peculiar to the French army and Frenchmen, the lightest-hearted, most devilish crew of human beings in the world. With them are thousands of foreign atudents, who imitate their ways to perfection. South Americans are notably numerous in the regular courses. In the art schools our own kith and kin rule supreme. The dudes are the black men, who are sometimes Indian or African princes, and usually rich. They alone dress in the latest style. The tailors say they are the only gentlemen in the quarter.